HARI SARVOTHAMA VAYU JEEVOTHAMA

Sri Jagadguru Madhwacharya's

SRIMAD ANU BHASHYAM

(Text in Sanskrit, Kannada, Telugu, and Tamil with commentary in English and purport as revealed in *Tattva Manjari* by Sri Raghavendra Swamy)

Sri Madhwacharya Seva Sangha (Regd.)
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Contents

page. iv
Introduction

page. 1
Chapter I

page. 19
Chapter II

page. 35
Chapter III

page. 49
Chapter IV

INTRODUCTION

Sri Madhwacharya's ***Anu Bhashya*** also known as ***Anu Vedantha*** and ***Sangraha Bhashya*** is one of his 37 works known for its depth in meaning and contents, hailed as the very essence of all the Sastras. As the name suggests it is a condensation of his bigger work called Brahma Sutra Bhashya on the Brahma Sutras of Sri Vedavyasa. Acharya's Bhashya on the various Adhikavanas, is distinctly different from others since this have been interpreted as intended by Sri Vedavyasa. Sri Vadiraja Swamy says, although Sri Madhwa's Bhashya came last in the list, it comes first in establishing the Siddhanta. The suggestion that the 22nd Bhashya would stand out is couched in its numbers as there are 564 sutras with 223 adhikaranas, when totalled all of them 22 will be the product; and our Acharya's Bhashya is exactly the 22nd in the series.

The work ***Anu Bhashya*** is in four chapters with 34 slokas teeming with a vast range of meanings. It is easy to chant them while worshipping. ***Sri Sumadhwa Vijaya*** (11-79) says that mere reading of Sri Acharya's Bhashya would take one to

Moksha (**मोक्षमेते भजन्ते सदेति**). The tradition says that Anu Bhashya was composed by Sri Madhwa to enable his guru, Achutapreksha to go through this concise version every day and get the merit of chanting his bigger work ***Sutrabhashya***.

Sri Raghavendra Swamy's exposition on the ***Anu Bhashya*** known as ***Tattwa Manjari*** alone will make us realise the range of meaning and profundity of the original words. He has commendably captured in his commentary the full force and their depth of meaning.

Sri Madhwacharya Seva Sangha is publishing this year ***Anu Bhashya,*** its text in four languages with readable commentary in English with an attempt to bring out the thought content as revealed by Sri Raghavendra Swamy. May the Supreme Lord be pleased with our attempt.

Sri Krishnaarpanamasthu

Chennai-78 Sri Madhwacharya Seva Sangha
3-6-2000

।।श्री मदणुभाष्यम् ।।

प्रथमाध्यायः

1

नारायणं गुणैः सर्वैरुदीर्णं दोषवर्जितम्।
ज्ञेयं गम्यं गुरूंश्चापि नत्वा सूत्रार्थ उच्यते।।

నారాయణం గుణ్యై: సర్వ్యై రుదీర్ణం దోషవర్జితం।
జ్ఞేయం గమ్యం గురూంశ్చాపినత్వా సూత్రార్థ ఉచ్యతే ॥

నారాయణం గుణైః సర్వైఃఉదీర్ణం దోషవర్జితం।
జ్ఞేయం గమ్యం గరూంశ్చాపి నతాఽసూత్రార్థ ఉచ్యతే॥

நாராயணம் குணை: ஸர்வை:
உதீர்ணம் தோஷவர்ஜிதம் ।
ஞேயம் கம்யம் குரூம்ஸ்சாபி
நந்வா சூத்ரார்த்த உச்யதே ।।

Chapter I

1

Meaning: Sri Narayana is full of limitless auspicious attributes. He is devoid of various kinds of defects that common people are associated with for they are bound by Prakrithi. He is the object of knowledge, which the righteous meditate upon. He, as Ramana the consort of Ramaa, is to be attained after *Aparoksha Jnana*. My obeisance to Seshasayee, with Anirudha, Pradhyumna, Sankarshana, Vasudeva, Narayana roopas and to Vedavyasa. I present here the meaning and full import of Brahma Sutras- the aphorisms of Sri Vedavyasa.

Commentary:To Sri Madhwacharya, Narayana is the Supreme God, and the greatest to be worshipped as the Preceptor. By paying obeisance to Narayana it is suggestive that He is worshippable. It may be asked, why he is invoking the blessings of Sri Narayana to over come difficulties when he is not likely to come across difficulties. It is meant for his devotees who are likely to come across when they study his work and a pointer to them to follow him in paying obeisance to their guru in the beginning of a work. This stanza through certain key words suggests the very essence of all the four chapters of the Brahma Sutras. Here sutras mean only Brahma Sutras. It also proclaims that Narayana is Paramatma, the Supreme Personality and He is the primal Cause, Knowledge and Bliss.

Purport:Sri Narayana is Sat, Chit, and Ananda and is full of auspicious attributes, devoid of defects and realised by the Aparoksha Jnanis and who sanctions Moksha. This Sloka thus indicates what is being said in the following four chapters.

2

विष्णुरेव विजिज्ञास्यः सर्वकर्ताऽऽगमोदितः।
समन्वयादीक्षतेश्च पूर्णानंदोऽन्तरः खवत्॥

ವಿಷ್ಣುರೇವ ವಿಜಿಜ್ಞಾಸ್ಯ: ಸರ್ವಕರ್ತಾಗಮೋದಿತ:।
ಸಮನ್ವಯಾದೀಕ್ಷತೇಶ್ಚ ಪೂರ್ಣಾನಂದೋಂತರ:ಖವತ್॥

ವಿಷ್ಣುರೇವ ವಿಜಿಜ್ಞಾಸ್ಯಃ ಸರ್ವಕರ್ತಾऽಗಮೋದಿತಃ।
ಸಮನ್ವಯಾ ದೀಕ್ಷತೇಶ್ಚ ಪೂರ್ಣಾನಂದೋऽಂತರಃ ಖವತ್॥

விஷ்ணுரேவ விஜிக்ஞாஸ்ய :
ஸர்வகர்தா கமோதித: ।
ஸமன்வயாதீக்ஷதே ஷ்ச
பூர்ணாநந்தோ ந்தர: கவது ॥

2

Sri Vishnu who transcends time and place is the subject matter to be enquired into through listening, and meditation. He is the source of the entire Universe. He is revealed by the Vedas, Pancharathra and all Scriptures. He constitutes their final significance and is accessible to all words. He is gained through the Jnana as laid in accordance with the Vedas. He is *Sastra Prathi Padhya*. He abounds in bliss. He is omnipresent and resides in the inner most recess of all the beings. He is pervasive (ethereal)like space (Akasha) and grants a place in space.

Purport : This is the substance of 8 Adhikaranas of *Sutra Bhashya*. Here the word *Sarva* means Chit and Achit; and also His eight fold dispensation.

3

प्रणेता ज्योतिरित्याद्यैः प्रसिद्धैरन्यवस्तुषु।
उच्यते विष्णुरेवैकः सर्वैः सर्वगुणत्वतः॥

ప్రణేతా జ్యోతిరిత్యాద్యైః ప్రసిద్ధైరన్యవస్తుషు।
ఉచ్యతే విష్ణురేవైకః సర్వైః సర్వగుణత్వతః॥

ప్రణేతా జ్యోతి రిత్యాద్యైః ప్రసిద్ధై రన్యవస్తుషు ।
ఉచ్యతే విష్ణురేవైకః సర్వైః సర్వ గుణత్వతః ॥

ప్రణేతాజ్యోతిరిత్యాత్యైః
ప్రసిత్తైరన్యవస్తు షూ ।
ఉచ్యతే విష్ణు రేవైక:
సర్వైః సర్వగుణత్వత: ॥

3

Sri Vishnu is the cause for everybody's living. Since He is the actuator, He is designated as Prana and by all other expressions such as Jyothi, Gayathri. Since the qualities meant by the words like Prana, Jyothi, Gayathri are found in Sri Vishnu's infinity of attributes, He is known by these expressions.

Sri Madhwacharya has given the essence of the first part of the first chapter of the Brahma Sutras.

Purport : This is the summary of 9-12 Adhikaranas. Since Paramatma is *Sarva Guna Paripoorana* (full of infinite qualities), He is *Sarava Shabda Vachya* (described by all words).

4

सर्वगोऽत्ता नियन्ता च दृश्यत्वाद्युज्झितः सदा।
विश्वजीवान्तरत्वाद्यैः लिङ्गैः सर्वैर्युतः स हि॥

సర్వగోత్తా నియంతాచ దృశ్యత్వాద్యుజ్ఝిత: సదా।
విశ్వజీవాంతరత్వాద్యైర్లింగైః సర్వైర్యుత: స హి॥

సర్వగోత్తా నియంతాచ దృశ్యత్వాద్యుజ్ఝితః సదా ।
విశ్వ జీవాంతరత్వాద్యైః లింగైః సర్వైః యుతః సహి॥

ஸர்வ கோத்தா நியந்தாச
த்ருஸ்யத் வாத்யுஜ்ஜித: ஸதா।
விஸ்வஜீவாந்தரத் வாத்யை:
லிங்கை: ஸர்வைர்யுத: ஸஹி ॥

4

Sri Vishnu, full of auspicious attributes, is present always in all entities. He is all pervading by His manifold-energies. Everything enters into Him at the time of final deluge. He is the enjoyer of all our *Subhakarmas*. He is present in all living. He, by being in our sense organs, directs them to function and provides the sparkle in both men and women. He is the presiding diety. It is impossible to either know Him or see Him completely. He is beyond physical perceptibility. It means God-vision or Jnana depends upon what one deserves. He is known as Sarva Vyaptha, Sarva Atha, Sarva Niyantru, Adhrusya and Vaiaswanara as suggested by the Scriptures.

Here ends the second part of the first chapter.

Purport : This covers 7 Adhikaranas. It establishes that as all words convey Him so do genders.

5

सर्वाश्रयः पूर्णगुणः सोऽक्षरः सन् हृदब्जगः।
सूर्यादिभासकः प्राणप्रेरको दैवतैरपि।।

సర్వాశ్రయ: పూర్ణగుణ: సోక్షర: సన్ హృదబ్జగ:।
సూర్యాదిభాసక: ప్రాణ ప్రేరకో దైవతైరపి।।

సర్వాశ్రయః పూర్ణగుణః సోऽక్షరః సన్ హృదబ్జగః ।
సూర్యాది భాసకః ప్రాణప్రేరకో దైవతైరపి ॥

ஸர்வாஸ்ரய: பூர்ணகுண:
ஸோக்ஷர: ஸன் ஹ்ருதப் ஜக: ।
ஸூர்யாதி பாஸக: ப்ராண
ப்ரேரகோ தைவதை ரபி ॥

5

Sri Vishnu is the support for Earth, Swarga and all other Lokas. He is all pervading and full with all perfections. He is the shelter of all beings. He is devoid of any of the four causes that make one cease to exist. Hence, He is imperishable. He is the independent Reality free from defects and known by the word "Sat'. He is also known by the word "Akshara' because He is indistructible (Avinashee). He is Mukhyaakshara. He abides in everybody's heart. He illumines the Sun and other luminous objects. He activates Prana and its five types by being in them and hence known by the name *Isana*. Brahman and other Devathas continue their Sadana through the Vedas to attain Him even though they are in bliss.

Purport : It covers 8 Adhikaranas. Sri Vishnu activates life in everyone and not Mukhya Prana.

6

ज्ञेयो न वेदैः शूद्राद्यैः कम्पकोऽन्यश्च जीवतः।
पतित्वादिगुणैर्युक्तस्तदन्यत्र च वाचकैः॥

జ్ఞేయో న వేదైః శూద్రాద్యైః కంపకోన్యశ్చ జీవతః।
పతిత్వాది గుణైర్యుక్తస్తదన్యత్ర చ వాచకైః॥

ಜ್ಞೇಯೋ ನ ವೇದೈಃ ಶೂದ್ರಾದ್ಯೈಃ ಕಂಪಕೋ ನ್ಯಶ್ಚ ಜೀವತಃ ।
ಪತಿತ್ವಾದಿ ಗುಣೈಃ ಯುಕ್ತಃ ತದನ್ಯತ್ರ ಚ ವಾಚಕೈಃ ॥

க்ஞேயோ நவேதை: ஸூத்ராத்யை:
கம்பகோன் ந்யஸ்ச ஜீவத :।
பதித்வாதி குணைர்யுக்த
ஸ்ததந்யத்ர ச வாசகை: ॥

6

The Vedas which are the means to know the Lord are not with in the bounds of Sudras, Ladies and Chandalas. But by listening to the myriad glories of the Lord in the Puranas and Mahabharatha and through sadhana and bhakthi, He becomes accessible. Since He is the propelling force behind this Universe, He is known by the word *Vajra, Rudra* etc. He is not uncouth. He is other than the individual jiva. He is signified by words other than Sri Vishnu since He is the presiding deity of all the words. So, Sri Lakshmi and Brahma venerate Him as "*Sarva Sabda Vaachya*" It is, therefore, to be known that names that stand for other things also signify Janardhana.

The third part of the first chapter ends here.

Purport : 6 Adhikaranas are covered. Sri Vishnu alone is the Supreme Lord since he is independent possessor of all auspicious attributes.

7

मुख्यतः सर्वशब्दैश्च वाच्य एको जनार्दनः।
अव्यक्तः कर्मवाक्यैश्च वाच्य एकोऽमितात्मकः॥

ముఖ్యత: సర్వశబ్దైశ్చ వాచ్య ఏకో జనార్ధన:।
ఆవ్యక్త: కర్మవాక్యైశ్చ వాచ్య ఏకో మితాత్మక:॥

ముఖ్యతః సర్వ శబ్దైశ్చ వాచ్య ఏకోజనార్దనః।
అవ్యక్తః కర్మ వాక్యైశ్చ వాచ్య ఏకో అమితాత్మకః ॥

ముక్యత: సర్వ సప్తైసశ
వాచ్య ఏకో జనార్తన: ।
అవ్యక్త: కర్మవాక్యైస్ చ
వాచ్య ఏకో మితాత్మక: ॥

7

Since Lord Janardhana with no beginning or end is present in all genders and names, they signify Him only. He alone is the swamy and the primary signifier of terms like *Avyaktha, Badha, Dukhi* though they apparently mean different. He is unmanifested. He is one and the same although present in every being in infinite forms. He is the driving force in every entity. This is called His "*Achintyadbhutha Sakthi*"(Transcendental power).

Purport : 7 Adhikaranas are covered. He conducts and controls all the individual jivas by being in the five Tattvas.

8

अवान्तरं कारणं च प्रकृतिः शून्यमेव च।
इत्याद्यन्यत्र नियतैरपि मुख्यतयोदितः।।

అవాంతరం కారణం చ ప్రకృతి: శూన్యమేవ చ।
ఇత్యాద్యన్యత్రనియతైరపిముఖ్యతయోదితః।।

అవాంతరం కారణంచ ప్రకృతిః శూన్యమేవచ ।
ఇత్యాద్యన్యత్ర నియతైరపి ముఖ్యతయోదితః ॥

அவாந்தரம் காரணம் ச
ப்ரக்ருதி: சூன்ய மேவச ।
இத்யாத்யந்யத்ர நியதை
ரபி முக்யதயோதித: ।।

8

By being in every element of Nature, He conducts their functions. Hence all Scriptures address Him as unmanifested. Every sentence that is uttered in the Vedas and Yagnas speak about Sri Hari. Akasha that denotes the five elements also suggest Paramatma. The words like void (Sunya) also tell about Sri Hari. Even the feminine gender applies to Him. The words such as Prakrithi, Void (Sunya) also refer to Him primarily even though they have other denotations in common usage.

9

शब्दैरतोऽनन्तगुणो यच्छब्दा योगवृत्तयः।।

ಶಬ್ದೈರತೋऽನಂತಗುಣೋ ಯಚ್ಛಬ್ದಾ ಯೋಗವೃತ್ತಯ: ॥

ಶಬ್ದೈರತೋऽನಂತ ಗುಣೋ ಯಚ್ಛುಬ್ದಾ ಯೋಗ ವೃತ್ತಯಃ ॥

ಸಪ್ತೈರತೋऽನ್ತಕುಣೋ
ಯಚ್ಚಪ್ತಾ ಯೋಗವ್ರುತ್ತಯ: ।।

இதி ஸ்ரீ ஸ்ரீமதானந்த தீர்த்த
பகவத் பாதாசார்ய விரசிதே
பிரம்ஹ ஸூத்ராணுபாஷ்யே ப்ரதமோத்யாய:

9

All words good or bad mean only Sri Hari. He is to be understood as having infinitude of attributes and all the terms when interpreted etymologically refer to Him. When any word thus said is interpreted as per the Vedas or the Brahma Sutras, addresses only the Supreme Lord Sri Narayana.

In this Chapter it is said since Sri Hari is "*Sarva Sabdha Vaacha*", all terms refer to Him as one having full of auspicious countless attributes.

Here the fourth part of the first chapter ends.

Purport : All words convey Sri Narayana only. He is known as Vishnu meaning one who is omnipresent (Sarvavyaptha).

द्वितीयाध्यायः

1

श्रौतस्मृतिविरुद्धत्वात् स्मृतयो न गुणान्हरेः।
निषेद्धुं शक्नुयुर्वेदा नित्यत्वान्मानमुत्तमम्।।

శ్రౌతస్మృతివిరుద్ధత్వాత్ స్మృతయోన గుణాన్ హరేః।
నిషేద్ధుం శక్నుయుర్వేదాః నిత్యత్వాన్మానముత్తమం।।

శ్రౌత స్మృతి విరుద్ధత్వాత్ స్మృతయోన గుణాన్ హరేః ।
నిషేద్ధుం శక్ను యుర్వేదాః నిత్యత్వాన్మానముత్తమం ॥

స్రౌతస్ స్మృతి విరుత్తత్వాత్
స్మరుతయో న కుణాన్హరేః ।
నిషేత్తుం సక్నుయుర్వేతా
నిత్యత్వాన్ మాన ముత్తమం ॥

Chapter II

1

The independent nature and Supremacy of Sri Hari are in accordance with the Sruti. Smruthis like Saiva Purana and Sankhya Sastra which attribute Supremacy to Siva can not be taken as pramanas since they are contradicting the Vedas and Pancharatra which constitute the highest source of knowledge. The Vedas are eternal and since they are *Apourusheya* i.e not written by any person. They are considered as sacred and prime Pramanas. Unlike Vedas the Saiva Puranas were written by persons; and are not eternal. Hence they can not negate the qualities of Sri Hari.

Purport :Covers 1&2 Adhikaranas. The eternity of The Vedas is not like of Akasha. In every Kalpa when they arise afresh they are identical with preceding one. In this sense they are eternal.

2

देवतावचनादापो वदन्तीत्यादिकं वचः।
नायुक्तवाद्यसन्नैव कारणं दृश्यते क्वचित्॥

దేవతావచనాదాపో వదంతీత్యాదికం వచ:।
నాయుక్తవాద్యసన్నైవ కారణం దృశ్యతే క్వచిత్॥

దేవతా వచనా దాపోవదంతీ త్యాదికం వచః ।
నాయుక్త వాద్య సన్నైవ కారణం దృశ్యతే క్వచిత్ ॥

தேவதா வசனாதாபோ
வதந்தித்யாதிகம் வச: ।
நாயுக்தவாத்ய சன்னைவ
காரணம் த்ருஸ்யதே க்வ சித் ॥

2

In Sacred and authenticated Vedas there are some statements such as- the earth says, - the waters converse which are beyond the experience of humans. The question here is, how can Vedas be taken as Pramanas when they mention that inanimate entities also could speak? The apparent meaning should not be taken. When its underlying meaning is read namely the presiding deity of earth says, the presiding deity of water says, it makes sense.

When the sentences in the Vedas thus interpreted there will be no contradiction. No where it is said that non-existence (Abhava) can be the cause.

Purport :3 & 4 Adhikaranas.

3

असज्जीवप्रधानादि शब्दा ब्रह्मैव नापरम्।
वदन्ति कारणत्वेन क्वापि पूर्णगुणो हरिः॥

ಅಸಜ್ಜೀವಪ್ರಧಾನಾದಿ ಶಬ್ದಾ ಬ್ರಹ್ಮೈವ ನಾಪರಂ।
ವದಂತಿ ಕಾರಣತ್ವೇನ ಕ್ವಾಪಿ ಪೂರ್ಣಗುಣೋ ಹರಿ:॥

అసజ్జీవ ప్రధానాది శబ్దా బ్రహ్మై వ నాపరం ।
వదంతి కారణత్వేన క్వాపి పూర్ణ గుణోహరిః ॥

அஸஜ்ஜீவ ப்ரதானாதி
ஸப்தா ப்ரம்மைவ நாபரம் ।
வதந்தி காரணத்வேன
க்வாபி பூர்ணகுணோ ஹரி: ॥

3

The protagonists of Charvaka, Sankhya, Boudha systems believe that asat (non-being) or Prakrithi is the cause of this world. But when one examines their context in the Vedas they throw light on their meaning, that the words such as Asat and Prakrithi also refer to Him as Jagathkarana and the words i.e asat, jiva, prakrithi cannot be the cause.

Purport : 5th Adhikarana. The identity or Abheda of Jiva with Brahman is ruled out since He is full of auspicious qualities.

4

स्वातन्त्र्यात्सर्वकर्तृत्वान्नायुक्तं तद्वदेच्छ्रुतिः।
भ्रान्तिमूलतया सर्व समयानामयुक्तितः॥

స్వాతంత్ర్యా త్సర్వకర్తృత్వాన్నాయుక్తం తద్వదేచ్ఛ్రుతిః।
భ్రాంతిమూలతయా సర్వ సమయానామయుక్తితః॥

స్వాతంత్ర్యాత్ సర్వ కర్తృత్వాత్ నాయుక్తం తద్వ దేత్ శ్రుతిః।
భ్రాంతి మూల తయా సర్వ సమయా నామ యుక్తితః॥

ஸ்வாதந்த்ர்யாத் ஸர்வ கர்த்ருத்வாத்
நாயுக்தம் தத்வதேச்சுதி: ।
ப்ராந்தி மூலதயா ஸர்வ
ஸமயா நாமயுக்தித: ॥

4

Sri Vedavyasa's system alone proclaims that Sri Hari is independent and the doer of all, and other systems like Charvaka, Sankhya are alien to the Vedic system, since this system does not declare anything without reason. All other systems of thought are bereft of reason being founded on error.

So the Vedas which describe Sri Hari as the Creator of this Universe; and the Pancharathra Smruthis that delineate Hari with full of auspicious qualities alone would qualify to be the Pramanas .

Here ends the second part of the second Chapter.

Purport :6 to 11 Adhikaranas.

5

न तद्विरोधाद्वचनं वैदिकं शङ्क्यतां व्रजेत्।
आकाशादि समस्तं च तज्जं तेनैव लीयते।।

న తద్విరోధాద్వచనం వైదికం శంక్యతాం వ్రజేత్।
ఆకాశాది సమస్తం చ తజ్జం తేనైవ లీయతే।।

నత ద్విరోధాద్వచనం వైదికం శంక్యతాం వ్రజేత్।
ఆకాశాది సమస్తంచ తజ్జంతేనైవ లీయతే ॥

ந தத்விரோதாத்வசனம்
வைதிகம் சங்க்யதாம் வ்ரஜேத் ।
ஆகாசாதிஸமஸ்தம்ச தஜ்ஜம்
தேனைவ லீயதே ॥

5

The systems like Charvaka, Sankhya, Boudha etc. are misleading the people with words like truth, non-violence (ahimsa), peace, justice. By using these words, the testimony of the Vedas can not be questioned. The vedic system is ancient, eternal and to follow the principles enunciated there in, with unwavering faith is the only way to the well being of one and all.

Entities like Akasa, Pancha Bhuthas, its Abhimana Devathas and the entire Universe which came into being from Vishnu will come to an end at the time of final deluge (Pralaya) and enter Him.

6

सोऽनुत्पत्तिलयःकर्ता जीवस्तद्वशगः सदा।
तदाभासो हरिः सर्वरुपेष्वपि समः सदा।।

ಸೋಽನುತ್ಪತ್ತಿಲಯ: ಕರ್ತಾ ಜೀವ: ತದ್ವಶಗ: ಸದಾ।
ತದಾಭಾಸೋ ಹರಿ: ಸರ್ವರೂಪೇಷ್ವಪಿ ಸಮ: ಸದಾ।।

సోऽనుత్పత్తి లయః కర్తా జీవస్త ద్వశగః సదా ।
తదా భాసో హరిః సర్వ రూపే ష్వపి సమః సదా ॥

సోనుత్పత్తిలయ: కర్తా
జీవస్తత్వ చక: సదా ।
తదాపాసో హరి: సర్వ
రూపేష్వపిసమ: సదా ।।

6

Sri Hari has no beginning and end, no origin and dissolution. He is the maker of all. Even Rudra known for distruction cannot do so independently. He does so with the grace of Sri Hari. The Jiva (individual self) is under His control for ever and it is His prathibimba (reflection). Hari is same and equal in all His avatharas although the Mathsya and Kurma avatharas look different form one another. He is perfect and has no self contradictions.

With this the third quarter of second chapter ends where Sri Vishnu's superiority over all others is testified.

Purport : 10 to 19 Adhikaranas. The difference among reflections is due to Jiva-Swaroopa, while Paramatma is equal in all His roopas.

7

मुख्यप्राणश्चेन्द्रियाणि देहश्चैव तदुद्भवः।
मुख्यप्राणवशे सर्वं स विष्णोर्वशगः सदा॥

ముఖ్యప్రాణశ్చేంద్రియాణి దేహశ్చైవ తదుద్భవ:।
ముఖ్యప్రాణవశే సర్వం సవిష్ణోర్వశగ: సదా॥

ముఖ్య ప్రాణశ్చేంద్రియాణి దేహశ్చైవ తదుద్భవః ।
ముఖ్య ప్రాణవశే సర్వంస విష్ణోః వశగః సదా ॥

முக்யப்ராணஸ்சேந்த்ரியாணி
தேஹஸ்சைவ ததுத்பவ: ।
முக்ய ப்ராணவ சே ஸர்வம்
ஸ விஷ்ணோர்வசக: ஸதா ॥

7

Mukhya Prana (the principal Prana) the eleven senses and the body made up of five elements arise from Sri Hari. The entire world and Devathas are under the control of Mukhya Prana, and Mukhya Prana, the most beloved of Him, is under Sri Hari's control. This suggests Sri Hari's *Sarvothamavathava* (Superiority over all) and Sri Mukhya Prana's *Jeevothmavathava* (Superiority among all souls).

8

सर्वदोषोज्झितस्तस्माद्भगवान् पुरुषोत्तमः।
उक्ता गुणाश्चाविरुद्धास्तस्य वेदेन सर्वशः॥

సర్వదోషోజ్ఝితస్తస్మాద్భగవాన్ పురుషోత్తమ:।
ఉక్తా గుణాశ్చా విరుద్ధాస్తస్య వేదేన సర్వశ:॥

సర్వదోషోజ్ఝితః తస్మాత్ భగవాన్ పురుషోత్తమః ।
ఉక్తా గుణాశ్చావిరుద్ధాః తస్య వేదేన సర్వశః ॥

ஸர்வ தோஷோஜ்ஜிதஸ்தஸ்மாத்
பகவான் புருஷோத்ம: ।
உக்தா குணாஸ்சாவிருத்தாஸ
தஸ்ய வேதேன ஸர்வச:॥

இதி ஸ்ரீ ஸ்ரீமதானந்த தீர்த்த
பகவத்பாதாசார்ய விரசிதே
பிரம்ஹ ஸூத்ராணுபாஷ்யே த்விதீயோத்யாய:

8

Thus far the contradictions arose from the other systems have been refuted and established that Purushothama who is free from all flaws is the doer of all with His six opulences. It means He is far superior to Sri Mahalakshmi and Chaturmukha Brahma is having infinity of auspicious attributes. All the attributes declared by the Vedas are non contradictory in every way.

Here the fourth part of second chapter ends.

तृतीयाध्यायः

1

शुभेन कर्मणा स्वर्गं निरयं च विकर्मणा।
मिथ्याज्ञानेन च तमो ज्ञानेनैव परं पदं॥

శుభేన కర్మణా స్వర్గం నిరయం చ వికర్మణా।
మిథ్యా జ్ఞానేన చ తమో జ్ఞానేనైవ పరం పదం॥

ಶುಭೇನಕರ್ಮಣಾ ಸ್ವರ್ಗಂ ನಿರಯಂಚ ವಿಕರ್ಮಣಾ ।
ಮಿಥ್ಯಾ ಜ್ಞಾನೇವಚ ತಮೋ ಜ್ಞಾನೆ ನೈವ ಪರಂ ಪದಮ್ ॥

ஸுபேன கர்மணா ஸ்வர்கம்
நிரயம் ச விகர்மணா ।
மித்யாஞானேன ச தமோ
ஞானேனைவ பரம்பதம் ॥

Chapter III

1

In the previous chapters Sri Hari is explained as one with infinity of auspicious attributes and devoid of defects. To reach Sri Hari, who alone can sanction Moksha, is what is required, explained in this chapter. Since,Vairaagya (renunciation) Bhakthi (devotion) Jnana (knowledge) and Upaasana are required to reach such a Supreme goal each one is explained indetail in one quarter each.

We have to renounce all *Sakama Karmas* and practice Nishkama Karmas, and learn under a guru of repute, the right knowledge by forsaking all the other knowledge which is not right. Even if one attains the bliss as in Heaven by Sakama karmas, that will not last long. By evil deeds one descends to Hell. The false understanding of of God, and the world, will also lead one to darkness. So only through right knowledge one does reach the Supreme goal.

Here ends the first part of the third chapter.

2

याति तस्माद्विरक्तःसन् ज्ञानमेव समाश्रयेत्।
सर्वावस्थाप्रेरकश्च सर्वरुपेष्वभेदवान्॥

యాతి తస్మాద్విరక్త: సన్ జ్ఞానమేవ సమాశ్రయేత్।
సర్వావస్థాప్రేరకశ్చ సర్వరూపేష్వభేదవాన్॥

యాతి తస్మా ద్విరక్తః సన్ జ్ఞానమేవ సమాశ్రయేత్।
సర్వావస్థా ప్రేరకశ్చ సర్వరూపేష్వ భేదవాన్॥

யாதி தஸ்மாத் விரக்த: ஸன்
ஞான மேவ ஸமாஸ்ரயேத்।
ஸர்வாவஸ்தாப்ரேரகஸ்ச
ஸர்வரூபேஷ்வ பேதவான்॥

2

After renouncing all that matters in Samsara; one has to develop devotion (Bhakthi) of the highest order towards God. Bhakthi consists of knowing the greatness in every one of His deeds and inculcating love for Him that never diminishes. To develop such a strong and steadfast love knowledge of His deeds becomes imperative. Develop complete detachment from the transient things by acquiring the correct knowledge through Sastra which alone leads one to Aparoksha Jnana. So resort to such a knowledge that the Supreme controller is presen in every jiva; and by granting the three states of consciousness, viz, wakeful state, dream state, deep sleep state each one fulfills their desires accord ing to one's own desert (Yogyatha). That Supreme Lord who actuates all states through different form like Visva, Thaijasa, Praajna, Thurya are identica with no differences among them what soever.

All manifestations are due to His different ener gies. He is the complete whole and the actuator.

3

सर्वदेशेषु कालेषु स एकः परमेश्वरः।
तद्भक्तितारतम्येन तारतम्यं विमुक्तिगम्।।

సర్వదేశేషు కాలేషు స ఏక: పరమేశ్వర:।
తద్భక్తితారతమ్యేన తారతమ్యం విముక్తిగం॥

సర్వదేశేషు కాలేషు స ఏకః పరమేశ్వరః ।
తద్భక్తి తారతమ్యేన తారతమ్యాం విముక్తిగం ॥

ஸர்வதேசேஷுகாலேஷு
ஸ ஏக: பரமேஸ்வர: ।
தத்பக்தி தாரதம்யேன
தாரதம்யம் விமுக்திகம் ॥

3

God abides in every country, place and time without any difference and is full of jnana, bliss and compassion. Countries may differ, time may vary but the indwelling God is always one and He is the Supreme Lord for all. Why then is there gradation in liberation among the jivas? Owing to the gradation in Bhakthi towards the Almighty, there is the resulting gradation is liberation. He is not partial but compassionate to all. We have to worship Him with the *Mahathma Jnana* that He is the Lord of His consort Lakshmi, He is the bestower of Mukthi, and He is the Lord Supreme for all.

4

सच्चिदानन्द आत्मेति मानुषैस्तु सुरश्वरैः।
यथाक्रमं बहुगुणैर्ब्रह्मणाह्यखिलैर्गुणैः॥

సచ్చిదానంద ఆత్మేతి మానుషైస్తు సురేశ్వరైః।
యథాక్రమం బహుగుణైర్బ్రహ్మణాహ్యఖిలైర్గుణైః॥

సచ్చిదానంద ఆత్మేతి మానుషైస్తు సురేశ్వరైః ।
యథాక్రమం బహుగుణైః బ్రహ్మణాహ్య ఖిలైః గుణైః ॥

ஸச்சிதானந்த ஆத்மேதி
மானுஷைஸ்து சுரேஸ்வரை: ।
யதா க்ரமம் பஹுகுணைர்
ப்ரம்மணாஹ்யகி லைர்குணை: ॥

4

He should be meditated upon by men with great devotion after being initiated by a guru thus- that He is the Atman is every body and devoid of defects; that He is pure consciousness, that He is full of bliss; that He protects every one by various ways. All men who seek liberation in accordance with their status, have to meditate upon Him as said above.

Chaturmukha Brahma meditates on all His auspicious attributes, while Devathas meditate upon Him on many of His attributes.

5

उपास्यः सर्ववेदैश्च सर्वैरपि यथाबलम्।
ज्ञेयो विष्णुर्विशेषस्तु ज्ञाने स्यादुत्तरोत्तरम्॥

ఉపాస్యః సర్వవేదైశ్చ సర్వైరపి యథాబలం।
జ్ఞేయో విష్ణుర్విశేషస్తు జ్ఞానే స్యాదుత్తరోత్తరం॥

ಉಪಾಸ್ಯಃ ಸರ್ವವೇದೈಶ್ಚ ಸರ್ವೈರಪಿ ಯಥಾಬಲಮ್ ।
ಜ್ಞೇಯೋ ವಿಷ್ಣುಃ ವಿಶೇಷಸ್ತು ಜ್ಞಾನೇ ಸ್ಯಾದುತ್ತರೋತ್ತರಮ್ ॥

உபாஸ்ய: ஸர்வ வேதைஸ்ச
ஸர்வைரபி யதா பலம் ।
ஞேயோ விஷ்ணுர் விசேஷஸ்து
ஞானே ஸ்யாதுத்தரோத்தரம் ॥

5

Beginning with the souls and ending with Chaturmukha Brahma, according to their measure of ability, Vishnu should be known through the Vedas by listening, meditation, contemplation and by all the other ways of Sadhana. In accordance with the place and nature of an individual there will be differences in knowledge. Since there appears to be hierarchy in the Sadhanas, in Aparoksha Jnana and in ultimate Mukthi there is hierarchy.

Here ends the third part of the third chapter.

6

सर्वेऽपि पुरुणार्थाःस्युर्ज्ञानादेव न संशयः।
न लिप्यते ज्ञानवांश्च सर्वदोषैरपि क्वचित्।।

సర్వేఽపి పురుషార్థాః స్యుర్జ్ఞానాదేవ న సంశయః।
న లిప్యతే జ్ఞానవాంశ్చ సర్వదోషైరపి క్వచిత్।।

सर्वेऽपि पुरुषार्थाः स्युःज्ञानादेवन संशयः ।
नलिप्यते ज्ञानवांश्च सर्व दोषैरपि क्वचित् ॥

ஸர்வேபி புருஷார்தா: ஸ்யுர்
ஞானாதேவ ந ஸம்சய: ।
நலிப்யதே ஞானவாம்ஸ்ச
ஸர்வ தோஷைரபிக்வசித்।।

6

Devathas who are of higher nature attain Moksha through Jnana alone. They got the other Purushaarthas viz. Dharma, Artha and Kama also through Jnana. This is undoubtedly true. An Aparoksha Jnani (man of knowledge) realises all his aspirations through knowledge, and is not affected by evil any where. He after God's - vision, the good or evil deeds he does will certainly affect the happiness that he gets in Moksha, while it is not so in the case of Devathas.

7

गुणदोषैः सुखस्यापि वृद्धिह्रासौ विमुक्तिगौ।
नृणां सुराणां मुक्तौ तु सुखं क्लृप्तं यथाक्रमम्।।

గుణదోషైః సుఖస్యాపి వృద్ధిహ్రాసౌ విముక్తిగౌ।
నృణాం సురాణాం ముక్తౌతు సుఖం క్లృప్తం యథా క్రమం।।

గుణదోషైః సుఖస్యాపి వృద్ధి హ్రాసౌ విముక్తిగౌ ।
నృణాం సురాణం ముక్తౌతు సుఖంక్లృప్తం యథాక్రమం ॥

குணதோஷைः ஸுகஸ்யாபி
வ்ருத்திஹ்ராஸௌ விமுக்திகௌ ।
ந்ருணாம் ஸுராணாம் முக்தௌது
ஸுகம் க்ளுர்ப்தம் யதா க்ரமம் ॥

இதி ஸ்ரீ ஸ்ரீமதானந்த தீர்த்த
பகவத் பாதாசார்ய விரசிதே
பிரம்ஹ ஸூத்ராணுபாஷ்யே த்ருதீயோத்யாய:

7

Even through an Aparoksha Jnani is not affected by virtuous or evil deeds he does, it is important that he does only good things, since good things will enchance his happiness, and evil deeds will curtail his happiness in Moksha. This rule does not apply to the Devathas. Their bliss is unflinching. All the fruits of our *Subha Karmas* are accepted by *Tathvaabhimana Devathas* and the fruits of evil deeds are rejected by them.

All Devathas follow the *Varana Ashrama Dharmas*, and it is not so among men. If followed by any one and he embraces sannyasa he is venerated. In liberation the happiness of men and Devathas is determined by their inherent place in hierarchy.

Here ends the third chapter.

चतुर्थोध्यायः

1

विष्णुर्ब्रह्म तथादातेत्येवं नित्यमुपासनम्।
कार्यमापद्यपि ब्रह्म तेन यात्यपरोक्षताम्॥

విష్ణుర్బ్రహ్మతథాదాతేత్యేవం నిత్యముపాసనం।
కార్యమాపద్యపి బ్రహ్మ తేన యాత్యపరోక్షతాం॥

విష్ణుర్బ్రహ్మ తథా దాతే త్యేవం నిత్యము పాసనం।
కార్యమా పద్యపి బ్రహ్మ తేన యా్త్య పరోక్షతాం॥

விஷ்ணுர்ப்ரம்மா ததா தாதே
த்யேவம் நித்ய முபாஸனம் ।
கார்யமாபத்யபி ப்ரம்ம
தேன யாத்யப ரோக்ஷதாம் ॥

Chapter IV

1

Sri Vishnu is to be worshipped as Lord of all, one with full of auspicious attributes, who fulfils all our wants. This kind of meditation must be practised daily both by body and mind and even in affliction. Such a pure and steadfast devotion will make everyone to perceive Brahman directly and immediately.

Purport: We have to worship Him as *Gunaparipoorna* to attain Moksha.

2

प्रारब्धकर्मणोऽस्य ज्ञानादेव परिक्षयः।

अनिष्टस्योभयस्यापि सर्वस्यान्यस्यभोगतः॥

ಪ್ರಾರಬ್ಧಕರ್ಮಣೋನ್ಯಸ್ಯ ಜ್ಞಾನಾದೇವ ಪರಿಕ್ಷಯ:।
ಅನಿಷ್ಟಸ್ಯೋಭಯಸ್ಯಾಪಿ ಸರ್ವಸ್ಯಾನ್ಯಸ್ಯ ಭೋಗತ:॥

ప్రారబ్ధ కర్మణో న్యస్య జ్ఞానాదేవ పరిక్షయః ।
అనిష్ట స్యోభయస్యాపి సర్వస్యాన్యస్య భోగతః ॥

ப்ராரப்த கர்மணோ யஸ்ய
ஞானா தேவ பரிக்ஷய: ।
அநிஷ்டஸ்யோ பயஸ்யாபி
ஸர்வஸ்யான்யஸ்ய போகத: ॥

2

All the three types of Karmas, namely Sanchitha, Agami, and Prarabhdha are of the nature of "Punya", and "Papa". After the dawn of Aparoksha Jnana, Sanchitha and Agami karmas perish but not the Prarabhdha karma. It perishes only after it produces its full consequences. It means Aparoksha Jnana has no effect on it, and one has to undergo it. Hence Prarabhdha Punya, Prarabhdha Papa are two great hindrances for the attainment of Moksha. But they can be mitigated to some extent if one meditates on God with utter devotion. He does it out of compassion which is inexplicable.

3

उत्तरेषूत्तरेष्वेवं यावद्वायुं विमुक्तिगाः।
प्रविश्य भुञ्चते भोगांस्तदन्तर्बहिरेव वा॥

ఉత్తరేషూత్తరేష్వేవం యావద్వాయుం విముక్తిగాః।
ప్రవిశ్య భుంజతే భోగాంస్తదంతర్బహిరేవ వా॥

ఉత్తరేషూత్తరేష్వేవం యావద్వాయుం విముక్తిగాః ।
ప్రవిశ్య భుజంతే భోగాం స్తదం తర్బహిరేవవా ॥

உத்ரேஷூத்தரேஷ்வேவம்
யாவத்வாயும் விமுக்திகா: ।
ப்ரவிஸ்ய புஞ்ஜ தேபோகாம்
ஸ்ததந்தர் பஹிரேவவா ॥

3

All humans attain liberation only after they cast their bodies. But is the case of Devathas who are eligible enter into their immediate superiors and have their bodies dissolved in them. For example all Devathas enter into Agni, Agni will enter into Indra; Indra into Uma; and Uma into Rudra. By being either inside or outside of them according to their desert (**योग्यता**) will be in a higher state of happiness.

This kind of entry into the superiors and the enjoyment of happiness goes on upto the level of Chaturmukha Brahma. Devathas know only happiness and not sorrow.

Purport : Even though according to Tharathamya, Devathas enter into their immediate superiors, ultimately they reach Him only. Shri Lakshmidevi has no Laya and She is eternal.

4

वायुर्विष्णुं प्रविश्यैव भोगश्चैवोत्तरोत्तरम्।
उत्क्रम्य मानुषामुक्तिं यान्ति देहक्षयात्सुराः।।

వాయుర్విష్ణుం ప్రవిశ్యైవ భోగశ్చైవోత్తరోత్తరం।
ఉత్క్రమ్య మానుషా ముక్తిం యాంతి దేహక్షయాత్సురా:।।

వాయుర్విష్ణుం ప్రవిశ్యైవ భోగశ్చైవోత్తరోత్తరమ్।
ఉత్క్రమ్య మానుషా ముక్తిం యాంతి దేహక్షయాత్సురాః॥

வாயுர் விஷ்ணும் ப்ரவிஸ்யைவ
போகஸ்சைவோத்தரோத்தரம் ।
உத்க்ரம்ய மானுஷா முக்திம்
யாந்தி தேஹ க்ஷயாத்ஸுரா: ।।

4

While all other Devathas enter into Brahma, Brahma attains moksha by entering into Sri Vishnu. Brahma enjoys the pleasures of moksha different from those of Sri Vishnu. The pleasures of moksha are graded according to the nature of the individuals. The Aparoksha Jnanis attain moksha with the help of the enternal light seated at the tip of their heart released through the *Sushumna nadi* after casting away their bodies. But Devathas attain moksha, only at the time of Laya after perishing their bodies; and by entering into their immediate superiors.

With this ends the second and third parts of the fourth chapter.

5

अर्चिरादि पथा वायुं प्राप्य तेन जनार्दनम्।
यान्त्युत्तमा नरोच्चाद्या ब्रह्मलोकात्सहामुना।।

అర్చిరాది పథా వాయుం ప్రాప్యతేన జనార్దనం।
యాంత్యుత్తమా నరోఁచ్చాద్యా బ్రహ్మలోకాత్సహామునా।।

అర్చిరాదిపథా వాయుం ప్రాప్యతేన జనార్దనం ।
యాంత్యుత్త మానరోచ్చాద్యా బ్రహ్మలోకాత్సహామునా ॥

அர்சிராதிபதாவாயும்
ப்ராப்ய தேன ஜனார்தனம் ।
யாந்த்யுத்தா மா நரோச்சாத்யா
ப்ரம்ம லோகாத்ஸஹா முனா ।।

5

The human beings who do sadhana first reach Vayu, the Jeevothama through the path way of Agni (Archiradi); and along with him reach the Sathya Loka of Brahma. They reach ultimately Janardhana, the Sarvothama from Sathyaloka through Chaturmakha Brahma. Since the humans reach Janardhana through Chaturmukha Brahma, they are called "Pratheekas" while Devathas reach Janardhana directly and hence they are called as "Apratheekas".

Purport : Once they reach Paramatma, Jnanis will have no birth and samsara and so He is called Janardhana.

6

यथासङ्कल्पभोगाश्च चिदानन्दशरीरिणः।
जगतसृष्ट्यादि विषये महासामर्थ्यमप्यते।।

యథాసంకల్పభోగాశ్చ చిదానంద శరీరిణ:।
జగత్సృష్ట్యాదివిషయే మహాసామర్థ్యమప్యతే॥

యథా సంకల్ప భోగాశ్చ చిదానంద శరీరిణః
జగత్సృష్ట్యాది విషయే మహా సామర్థ్య మప్యతే॥

యதா ஸங்கல்ப போகாஸ்ச
சிதாநந்த சரீரிண: ।
ஜகத்ஸ்ருஸ்ட்யாதிவிஷயே
மஹா ஸாமர் தயமப்ய்ருதே ।।

6

The liberated human beings enjoy joys of their choice independently is not true for it opposes the Vedas. Our Acharya explains that jivas are never independent and have to be dependent on God before and after the liberation. It is to be understood, therefore, that their so called independent enjoyment of joys with the bodies of bliss in mukthi is also under the will of God. And secondly unlike God they do not have the great powers like creatining, maintaining and dissolving of the Universe.

7

यथेष्टशक्तिमन्तश्च विना स्वाभाविकोत्तमान्।
अनन्यवशगाश्चैव वृद्धिह्रासविवर्जिताः॥

యథేష్ట శక్తిమంతశ్చ వినాస్వాభావికోత్తమాన్।
అనన్యవశగాశ్చైవ వృద్ధిహ్రాస వివర్జితాః॥

యథేష్ట శక్తి మంతశ్చ వినా స్వాభావి కోత్తమాన్।
అనన్యవశగాశ్చైవ వృద్ధిహ్రాస వివర్జితాః॥

యథేష్ట శక్తిమంతస్చ
వినా స్వాభావికోత్తమాన్।
అనెయ వశకా స్ సైవ
వ్రుత్తి హ్రాస వివర్జితా: ॥

7

In Mukthi, the humans have control over their inferiors, while they themselves are under the control of their superiors. They are untouched from sorrow which emanates by being under the control of their superiors. The bodies of the liberated ones are not made up of the five elements of the nature; but they are full of bliss; and like the human bodies they do not undergo any distortions.

Purport : In this sloka Annanya means Paramatma.

8

दुःखादिरहिता नित्यं मोदन्तेऽविरतं सुखम्॥

దు:ఖాది రహితా నిత్యం మోదంతేఽవిరతంసుఖం॥

దుఃఖాది రహితా నిత్యం మోదంతేఽవిరతం సుఖమ్ ॥

దు: కాతిరహితా నిత్యం
మోతదంతే విరతం సూకం ॥

8

Beginning from Chaturmukha Brahma to down below, the happiness is determined by their inherent place is the hierarchy of beings. It means that the enjoyment by the realised is neither equal nor grater with that of Sri Vishnu. They are not touched by sorrow; their happiness is enternal without interruption. They are not born again. They remain in the sacred presence of God as His servants enjoying the bliss.

9

पूर्णप्रज्ञेन मुनिना सर्वशास्त्रार्थसंग्रहः।
कृतोऽयं प्रीयतां तेन परमात्मा रमापतिः॥

పూణప్రజ్ఞేన మునినా సర్వ శాస్త్రార్థ సంగ్రహ:।
కృతోయం ప్రీయతాం తేన పరమాత్మా రమాపతి:॥

పూర్ణ ప్రజ్ఞేన మునినా సర్వశాస్త్రార్థ సంగ్రహః।
కృతోऽయం ప్రీయతాంతేన పరమాత్మా రమాపతిః॥

பூர்ணப்ரக்ஞேன முனினா
ஸர்வ சாஸ்த் ரார்த்த ஸங்க்ரஹ: ।
க்ருதோயம் ப்ரீயதாம் தேன
பரமாத்மா ரமாபதி: ॥

9

By Sri Poornaprajnacharya, who is a saint with complete knowledge of every thing, devoid of defects, this condensation of the entire Brahma Sutra Sastra, called as *Srimad Anu Bhashya* has been effected. May the Supreme Lord, the consort of Ramaa, be pleased with it.

Thus at the end of the work Sri Madhwa reveals his identity and pays his obeisance once again to God.

10

नमो नमोऽशेषदोषदूरपूर्णगुणात्मने।
विरिञ्चिशर्वपूर्वेड्यवन्द्याय श्रीवराय ते।।

నమో నమోऽశేషదోషదూర పూర్ణగుణాత్మనే।
విరించి శర్వపూర్వేఽడ్యవంద్యాయ శ్రీవరాయతే।।

నమో నమో దోష దూర పూర్ణ గుణాత్మనే।
విరించి శర్వ పూర్వే డ్యవంద్యాయ శ్రీవరాయతే ॥

నమో నమోऽశేష తోష్
దూర పూర్ణ గుణాత్మనే।
విరిఞ్చి సర్వపూర్వేట్య
వన్త్యాయ శ్రీవరాయతే।।

ఇతి శ్రీ శ్రీమదానన్ద తీర్త్థ
భగవత్పాదాచార్య విరచితే
బ్రహ్మ సూత్రాణుభాష్యే చతుర్థోధ్యాయ:

10

One who is untouched by the shadow of imperfections, who is of the nature of all the auspicious attributes, who is made up of complete bliss, who is adorable by Gods like Brahma and Siva, who is the consort of Sri Lakshmi, who is most respected among all Gods, my salutations again and again to you O Sri Hari.

Purport: By this it has been established that the very essence of all the Vedanta Sastra is Sri Narayana and he is to be worshipped.

The first line of the sloka is the summary of the first and the second chapters; and the second line summarizes the third and the fourth chapters. Since this sloka is the condensation of the entire work called *Anu Bhashya* its parayana alone as suggested by jnanis would merit the same punya that would accrue by the parayana of the entire work.

Sri Kirshnaarpanamasthu